

1534

THE  
TRUE GREATNESS  
AND  
REAL EXCELLENCY  
OF THE  
MINISTERIAL CHARACTER,  
ILLUSTRATED  
IN  
A SERMON,  
PREACHED ON OCCASION OF THE  
DEATH

OF THE LATE HON. AND REV.  
WM. BROMLEY CADOGAN, A.M.

*Preached at ST. LUKE'S, CHELSEA, February 5, 1797,*

BY THE REVEREND  
C. E. DE COETLOGON, A.M.

---

It is an Instance of the Favour and Blessing of God on an Age and Country, when he bestows on it some eminent Saints, some Pastors full of Zeal, Wisdom, and Piety: but, wo to those, who, by persecuting those Saints and Pastors, change this Favour and Blessing into Judgment and Malediction. Grant, Lord, that our Opinions and Conduct may be directed by thy Word and Interests, and not by the Corruption of our own Hearts, or by the Spirit of the World!

FATHER QUESNEL.

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LONDON:  
PRINTED BY AND FOR V. GRIFFITHS, (SON-IN-LAW AND SUCCESSOR TO M. TRAPP,) NO 1, PATER-NOSTER-ROW:  
Sold also by Yeats, Pimlico; Lewis and Fienes, Chelsea; Row, Marlborough Street; and by the Booksellers in Reading.

1797.



TO  
THE PARISHIONERS  
OF  
*St. LUKE's, CHELSEA, & St. GILES's, READING,*  
THE FOLLOWING PAGES,  
SACRED TO THE MEMORY  
OF THEIR  
*LATE EXCELLENT MINISTER,*  
ARE ADDRESSED  
WITH UNFEIGNED RESPECT,  
BY  
THEIR HUMBLE SERVANT,  
THE AUTHOR.



THE AUTHOR.

THEIR HUMBLE SERVANT,

BY

WITH UNFEIGNED RESPECT,

ARE ADDRESSED

LATE EXCELLENT MINISTER,

OF THEIR

SACRED MEMORY



ST. LUKE, CHELSEA, & ST. GILES, READING.

OF

THE PARISHIONERS

TO



THE  
TRUE GREATNESS  
AND  
REAL EXCELLENCY, &c.

---

MATTHEW xx. 26, 27, 28.

WHOSOEVER WILL BE GREAT AMONG YOU,  
LET HIM BE YOUR MINISTER; AND  
WHOSOEVER WILL BE CHIEF AMONG  
YOU, LET HIM BE YOUR SERVANT :

EVEN AS THE SON OF MAN CAME NOT TO  
BE MINISTERED UNTO, BUT TO MINI-  
STER; AND TO GIVE HIS LIFE A RAN-  
SOM FOR MANY.

---

AMONG the vast multitude of evidences,  
which have been adduced, and urged with  
the utmost propriety and force, in con-  
firmation of the divinity of the Christian  
Faith, is that, of the ingenuous simplicity,  
the undisguised honesty, of the inspired pen-  
men. For it certainly does not belong to  
artifice and imposture, intentionally to expose  
B itself,

itself, or to give any advantage against itself, to those who are eager to embrace it.—Whereas, we find the Evangelists and Apostles, recording their own failings and infirmities, without any reserve whatever. An instance of which presents itself in the very chapter, from whence I have recited the words of the text, and from which, indeed, they immediately arose.

Our blessed Saviour, it seems, had thought fit to apprise his disciples of a most afflicting circumstance, and to prepare their minds for a very sorrowful event, which was now drawing near. For, in his way to Jerusalem, he took the Twelve apart, and said unto them,  
 “ Behold, we go up to Jerusalem, and the  
 “ Son of Man shall be betrayed unto the  
 “ chief priests, and unto the scribes, and  
 “ they shall condemn him to death, and  
 “ shall deliver him to the Gentiles to mock,  
 “ and to scourge, and to crucify *him*, and  
 “ the third day he shall rise again. Then  
 “ came to him the mother of Zebedee’s chil-  
 “ dren, with her sons, worshipping *him*, and  
 “ desiring a certain thing of him. And he  
 “ said



“ said unto her, “ What wilt thou ?” She  
 “ saith unto him, “ Grant that these my  
 “ two sons may sit, the one on thy right  
 “ hand, and the other on the left, in thy  
 “ kingdom.” But Jesus answered and said,  
 “ Ye know not what ye ask. Are ye able to  
 “ drink of the cup that I shall drink of, and  
 “ to be baptized with the baptism that I am  
 “ baptized with ?” They say unto him,  
 “ We are able.” And he saith unto them,  
 “ Ye shall drink, indeed, of my cup, and be  
 “ baptized with the baptism that I am bap-  
 “ tized with ; but to sit on my right hand,  
 “ and on my left, is not mine to give, but  
 “ *it shall be given to them* for whom it is pre-  
 “ pared of my father.” And when the Ten  
 “ heard it, they were moved with indignation  
 “ against the two brethren. But Jesus called  
 “ them unto him, and said, “ Ye know that  
 “ the princes of the Gentiles exercise domi-  
 “ nion over them, and they that are great, ex-  
 “ ercise authority upon them. But it shall  
 “ not be so among you : but whosoever will  
 “ be great among you, let him be your  
 “ Minister. And whosoever will be chief  
 “ among you, let him be your Servant. Even  
 “ as



“ as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

In speaking upon this passage, it is very far from being my principal design to exalt the character of a person, whose loss to the church of God, in general, and to two parishes in particular, has occasioned my appearance in this place ; but, to shew you, what ideas the Great Shepherd of the sheep has taught us to entertain of the Ministerial Office, and, wherein a considerable part, at least, of the true greatness, and real excellency of that office, consists.

To this end, it should be considered, in the first place, what particular kind of *Minister*, or *Servant*, is intended here, as it respects the church of Christ in all ages.

For, in the general scale of human history, it is very well known, that there are Ministers of various sorts, and appointed, in some views, for very different purposes. Thus, some are denominated Ministers of State, appointed

appointed to the more especial service of regulating, directing, and improving to every possible advantage, all the public concerns of civil society, or the body politic at large.

Others again are Ministers, or Servants of the community, in a somewhat narrower sphere of action, as it regards the Magistracy of a nation ; and, to these, the supreme Law refers, when it says, “ Let every soul be  
 “ subject unto the higher powers ; for there  
 “ is no power but of God : the powers that  
 “ be, are ordained of God. Whosoever,  
 “ therefore, resisteth the power, resisteth the  
 “ ordinance of God : and they that resist,  
 “ shall receive to themselves damnation.  
 “ For, rulers are not a terror to good works,  
 “ but to the evil. Wilt thou then not be  
 “ afraid of the power ? Do that which is  
 “ good, and thou shalt have praise of the  
 “ same : for he is the Minister of God to  
 “ thee for good. But if thou do that which  
 “ is evil, be afraid ; for he beareth not the  
 “ sword in vain : for he is the Minister of  
 “ God, a revenger to *execute* wrath upon  
 “ him that doth evil. Wherefore ye must  
 “ needs



“ needs be subject, not only for wrath, but  
 “ also for conscience sake. For, for this cause  
 “ pay you tribute also: for they are God’s  
 “ Ministers, attending continually upon this  
 “ very thing. Render, therefore, to all their  
 “ dues: tribute to whom tribute *is due*, cus-  
 “ tom to whom custom, fear to whom fear,  
 “ honour to whom honour.”

But, beside these, there is another descrip-  
 tion of Ministers and Servants to the public;  
 of much greater consequence, I think, I may  
 venture to affirm, both to the real good of  
 the state, and to the highest felicity of men,  
 than either of them; the Ministers, I mean,  
 of the Christian Religion; not so much those  
 who bear the honourable distinction, as those,  
 who deserve it: such as the great Apostle of  
 the Gentiles has called, “ A good Minister of  
 “ Jesus Christ,” and such as are said to be  
 the servants of the most high God, sent forth  
 by him, to shew unto us the way of Salva-  
 tion. Let it be enquired, therefore, who  
 are those good Ministers of Jesus Christ?  
 and what it is, that constitutes these servants  
 of God, in the present use of that term?

It



It appears to me, and I submit it freely to your candid and impartial consideration---that none are to be accounted good Ministers of Jesus Christ, or the Servants of God, in the sense here intended, but those, who are called of God---who are properly qualified---who are set apart, or ordained, for that purpose---and who are devoted, from principle, and at heart, to the service of the church of God, which he hath purchased with his own blood.

They must be called of God ; by his Providence, and his Grace: otherwise they have no divine authority for taking upon them this office. And, they only, as I conceive, are so called, whose primary objects, in all their ministerial labours, are, the glory of God ; the honour of the Redeemer ; the success of divine truth ; and the salvation of immortal souls ; so that every earthly consideration, personal, social, and relative, is secondary and subordinate to these.

They must be properly qualified, by a suitable degree of learning, talents, and gifts: but, above all, by a superior knowledge of  
those

those sacred oracles, which are able to make us wise unto salvation, through faith, that is in Christ Jesus :” without which, how can they be supposed to instruct the ignorant--to correct the erroneous---or to assist and support the weak, by a judicious and ready application of those scriptures, “ which are “ profitable for doctrine, for reproof, for correction, for instruction in righteousness, “ that the man of God”--not the man of reason and philosophy--“ may be perfect, “ thoroughly furnished unto every good “ work.”

They must be ordained to this arduous and important service. Not self-ordained : a practice, which, in my humble opinion, can be justified by no principle of piety, or modesty ; but ordained by lawful authority ; the neglect and contempt of which, has something in it so indecent and so shocking, that it were better to dismiss so painful a subject, and go on to remark, of these good Ministers and Servants of the church, that, excepting only some peculiar cases, they must be devoted entirely, exclusively, to this momentous



mentous undertaking: the most interesting and useful branch of which, I apprehend, is, the faithful, diligent, and zealous preaching of the pure word of God; the glorious Gospel; or, as it is so often expressed, preaching Christ.

To this effect, when the apostle Paul is giving his dying charge to his son Timothy in the faith, he says to him, most solemnly, “ I charge *thee*, therefore, before God, and “ the Lord Jesus Christ, who shall judge the “ quick and the dead at his appearing, and “ his kingdom--Preach the word, be instant “ in season, out of season; reprove, rebuke, “ exhort with all long-suffering, and doc- “ trine. For the time will come, when “ they will not endure sound doctrine; but “ after their own lusts shall they heap to “ themselves teachers, having itching ears. “ And they shall turn away *their* ears from “ the Truth, and shall be turned unto fables. “ But watch thou in all things, endure afflict- “ tions, do the work of an Evangelist, make “ full proof of thy ministry.” But, how can any man be said to make full proof of his

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ministry,



ministry, who is preaching any thing, and every thing, beside the pure word of God? How can any man be said to do the work of an Evangelist, who is not preaching the Gospel? that very gospel, in all its divine simplicity, of which we have so admirable a summary, and the essence of which is given us by an infallible pen, when it is said, “And  
 “all things *are* of God, who hath reconciled  
 “us to himself by Jesus Christ, and hath  
 “given to us the ministry of reconciliation;  
 “to wit, that God was in Christ, reconciling  
 “the world unto himself, not imputing their  
 “trespasses unto them; and hath committed  
 “unto us the word of reconciliation. Now  
 “then, we are ambassadors for Christ, as  
 “though God did beseech *you* by us: we  
 “pray *you* in Christ’s stead, be ye reconciled  
 “to God. For he hath made him *to be* sin  
 “for us who knew no sin, that we might be  
 “made the righteousness of God in him.

Is it possible then, that we should be preachers of the gospel, of this word of reconciliation, without preaching Christ, as the great instrumental medium thereof? We  
 may

may talk about human wisdom, and human learning; but as it is written, "I will destroy  
 " the wisdom of the wise, and will bring to  
 " nothing the understanding of the prudent.  
 " Where *is* the wise? where *is* the scribe?  
 " where *is* the disputer of this world? hath  
 " not God made foolish the wisdom of this  
 " world? For after that, in the wisdom of  
 " God, the world by wisdom knew not God;  
 " it pleased God, by the foolishness of preach-  
 " ing, to save them that believe. For the  
 " Jews require a sign, and the Greeks seek  
 " after wisdom. But we preach Christ cru-  
 " cified, unto the Jews a stumbling-block,  
 " and unto the Greeks foolishness; but unto  
 " them which are called, both Jews and  
 " Greeks, Christ, the power of God, and the  
 " wisdom of God."

" Therefore, seeing we have this ministry,  
 " as we have received mercy, we faint not:  
 " but have renounced the hidden things of  
 " dishonesty, not walking in craftiness, nor  
 " handling the word of God deceitfully, but  
 " by manifestation of the truth, commending  
 " ourselves to every man's conscience in the  
 " fight



“ fight of God. But if our Gospel be hid,  
 “ it is hid to them that are lost; in whom  
 “ the God of this world hath blinded the  
 “ minds of them which believe not, lest the  
 “ light of the glorious gospel of Christ, who  
 “ is the image of God, should shine unto  
 “ them. For we preach not ourselves, but  
 “ Christ Jesus the Lord, and ourselves your  
 “ servants for Jesus sake. For God, who  
 “ commanded the light to shine out of dark-  
 “ ness, hath shined in our hearts, to *give* the  
 “ light of the knowledge of the glory of  
 “ God, in the face of Jesus Christ. But we  
 “ have this treasure in earthen vessels, that  
 “ the excellency of the power may be of  
 “ God, and not of us.”

Of this sort, I presume, was the Minister  
 and Servant, intended in the passage we are  
 elucidating, as it respects the church of  
 Christ in every age. And such was the  
 Minister---such the Preacher---such the di-  
 ligent, faithful, and zealous Servant of the  
 Lord, of whom it hath pleased him, in the  
 sovereignty of his righteous will, to deprive  
 his church, in the vigour of his days; whose  
 loss



loss we now deplore and improve, as “ a  
 “ burning and a shining light, in the midst  
 “ of a crooked and perverse generation ;”  
 and which, it will be your wisdom, piety,  
 and happiness, to intreat him in tender mercy  
 to repair, in the person, who shall be ap-  
 pointed to succeed him. For, be assured of  
 it, that such a Minister is the greatest blessing,  
 the beneficent hand of Heaven can bestow on  
 this, or on any other parish.

We live in an age, which, not at all to the  
 honour of reason, though it has been digni-  
 fied with that title, is, past dispute, an age  
 of uncommon infidelity and licentiousness ;  
 and therefore, we ought to remind you, with  
 peculiar emphasis and energy, that the most  
 consummate benefit, conferred by the Re-  
 deemer upon his resurrection, was, the Chris-  
 tian Ministry. For, “ When he ascended up  
 “ on high, he led captivity captive, and gave  
 “ gifts unto men. And he gave some apos-  
 “ tles, and some prophets, and some evan-  
 “ gelists, and some pastors and teachers ; for  
 “ the perfecting of the saints, for the work of  
 “ the ministry, for the edifying of the body  
 of

“ of Christ: till we all come in the unity of  
 “ the faith, and of the knowledge of the Son  
 “ of God, unto a perfect man, unto the mea-  
 “ sure of the stature of the fulness of Christ:  
 “ that we henceforth be no more children  
 “ tossed to and fro, and carried about with  
 “ every wind of doctrine, by the flight of  
 “ men, *and cunning* craftiness, whereby they  
 “ lie in wait to deceive. But speaking the  
 “ truth in love, may grow up into him in all  
 “ things which is the head, *even* Christ.”

It is time, however, to proceed to another point of consideration involved in these words; in which I shall attempt to delineate two or three of the principal features of *real Excellency* and *true Greatness* in a Minister and Servant of the church of Christ.

And here, I have an observation to make, in which, perhaps, we shall be perfectly unanimous; that, as nothing is more offensive and disgusting in social life, than the conduct of a person, all whose designs and desires, whose aims and pursuits, are evidently governed by an uniform principle of selfishness;

so,



so, of all the characters beneath the canopy of heaven, one of the most pitiable, unchristian, and inexcusable, is the character of a Minister---a professed Servant of the church of Christ, whose thoughts and studies, time and talents, are dedicated to secular advantages, and temporal emoluments. In this, there cannot be so much as the counterfeit of excellence, nor the shadow of real greatness. It is a species of conduct, which can never be concealed; and which, when once discovered, proclaims its own disgrace. It must be despised. Such a man is, perhaps, a far greater blemish in the moral world, than the most deformed creature in the natural.

The doctrine of the divine Founder of our religion, enforced in terms so very expressive, in the passage under our present discussion, is totally subversive of this selfish spirit, this odious principle; and, when properly regarded, is calculated to establish on its ruins, every thing that is amiable, benevolent, and honourable, in the temper and practice of a Christian Minister---of one, who is, indeed, the servant of the Lord; and  
 who



who feels himself under the constraining obligation, to consult, not his own interest and glory, but those of his Master. How entirely is every thing that is mercenary, ambitious, insolent, and vain, eradicated, as it were, by this maxim of the Redeemer--

“ Whosoever will be *great* among you,  
 “ let him be your *Minister*; and whosoever  
 “ will be *chief* among you, let him be your  
 “ *Servant*---the servant of *all*,” says Saint Mark.

What then is the particular mode, in which the Christian Minister will be enabled to demonstrate, that he is actually, and habitually influenced by this gracious principle? that he really means to be, what this heavenly preacher has enjoined? Will it appear, by an impious neglect of the doctrines of faith, inculcated in the sacred scriptures---as if they were merely notional, speculative, and, because mysterious, therefore immaterial, and uninteresting? Or, by a disregard, almost as impious, of the very language, in which those scriptures have been given us  
 by

by the inspiration of God himself? Will it appear, by a too fashionable affectation of reason, philosophy, learning, ingenuity, novelty, and elegance? or, by an imperious and inhuman contempt of the poor, and illiterate? or, by a mean and despicable servility to those, who can raise him to ecclesiastical preferments? Most unquestionably, not.

On the contrary, it will appear, by a pious and considerate accommodation of his powers to every class and capacity of men, for their good to edification; and, more especially, to that of the ignorant and uneducated; knowing that they labour under disadvantages, which ought to excite a peculiar degree of attention, and pity. “The blind receive their sight, said the compassionate Redeemer---  
 “the lame walk---the lepers are cleansed---  
 “the deaf hear---the dead are raised up---  
 “and, *the poor have the gospel preached unto*  
 “*them.*” But, to what purpose, had it been preached in a manner, which they could neither understand, nor comprehend?

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It will appear too, by a prevailing spirit of evangelical humility---modest, and un aspiring; so beautifully exemplified, in a man of like passions with ourselves; and yet, among the most illustrious patterns exhibited to us in the inspired volume. For, in what an amiable point of light do we contemplate the character of Saint Paul, when, speaking of himself, as a witness of the resurrection of Christ, he says, “ Last of all he was seen of  
 “ me also, as of one born out of due time.  
 “ For I am the least of the apostles, that am  
 “ not meet to be called an apostle, because  
 “ I persecuted the church of God. But, by  
 “ the grace of God I am what I am: and  
 “ his grace which *was bestowed* upon me,  
 “ was not in vain; but I laboured more  
 “ abundantly than they all; yet not I, but  
 “ the grace of God which was with me.  
 “ Who then is Paul, and who *is* Apollos,  
 “ but ministers by whom ye believed, even  
 “ as the Lord gave to every man? I have  
 “ planted; Apollos watered: but God gave  
 “ the increase. So then, neither is he that  
 “ planteth any thing, neither he that water-  
 “ eth; but God that giveth the increase.  
 “ Unto



“ Unto me, who am less than the least of all  
 “ faints, is this grace given, that I should  
 “ preach among the Gentiles the unsearch-  
 “ able riches of Christ. And I thank Christ  
 “ Jesus our Lord, who hath enabled me, for  
 “ that he counted me faithful, putting me  
 “ into the ministry; who was before a blas-  
 “ phemer, and a persecutor, and injurious.  
 “ But I obtained mercy, because I did it ig-  
 “ norantly, in unbelief: and the grace of  
 “ our Lord was exceeding abundant, with  
 “ faith, and love which is in Christ Jesus.  
 “ This is a faithful saying, and worthy of all  
 “ acceptation, that Christ Jesus came into  
 “ the world to save sinners; of whom I am  
 “ chief. Howbeit, for this cause I obtained  
 “ mercy, that in me first Jesus Christ might  
 “ shew forth all long-suffering, for a pat-  
 “ tern to them which should hereafter be-  
 “ lieve on him to life everlasting.”

With such a disposition of heart, we can  
 have no doubt of his integrity, and truth,  
 when he affirms, “ Though I be free from  
 “ all, yet have I made myself servant to all,  
 “ that I might gain the more. And, unto  
 D 2 “ the

“ the Jews I became as a Jew, that I might  
 “ gain the Jew ; to them that are under the  
 “ law, as under the law, that I might gain  
 “ them that are under the law. To the  
 “ weak became I as weak, that I might gain  
 “ the weak. I am made all things to all  
 “ men, that I might by all means gain some.”

And this he did, not for any secular profit,  
 or popular fame--not from mere politeness,  
 complaisance, or good-humour, much less at  
 the fatal expence of sacrificing the truth of  
 God, but, as he assures us, “ for the Gospel’s  
 “ sake.”

All this, in a Christian Minister, is *true*  
*Greatness*---is *real Excellency* ; if not in the  
 judgment of human beings, undoubtedly in  
 the estimation of one, who seeth not as man  
 seeth, but whose judgment is always accord-  
 ing to truth.

I do not mean to say of your late Mi-  
 nister, what might very justly be deemed ex-  
 travagant, that he was quite a Paul in this  
 respect ; but, I could produce numerous wit-  
 nesses to testify, that it was his heart’s de-  
 fire,

fire, and prayer to God, to imitate him in these particulars. Instead of valuing himself upon the nobility of his birth---the superiority of his rank---the advantages of his education---his intellectual endowments---or his ministerial gifts and talents, which were confessedly great---he most cordially renounced every thing of this sort, and, comparatively speaking, counted all this but dung and dross, for the excellency of the knowledge of Christ Jesus the Lord: whom therefore he preached, to the capacity of the meanest, and lowest, of his flock; and not without abundant success. Nor did he only preach, for he lived, the truth as it is in Jesus. But, that I may not seem to be dealing out panegyric with a lavish and incautious hand, I shall content myself with appealing to those, who were the strictest observers of all his movements, whether his constant habits were not those of virtue, temperance, patience, godliness, brotherly-kindness, and charity: not indeed in order to his being saved, but, as evidential of his being already in a state of grace and salvation. For, no man living, in these days, of truth neglected, perverted, concealed,



concealed, disguised, accommodated, and, I know not what beside--was a more strenuous, able, or honourable advocate for that fundamental position of Christianity, "BY GRACE  
" ARE YE SAVED; THROUGH FAITH: AND  
" THAT, NOT OF YOURSELVES; IT IS THE  
" GIFT OF GOD. NOT OF WORKS, LEST  
" ANY MAN SHOULD BOAST."

I must hasten, however, to the last point of improvement, which will be, to propose to your most serious consideration, faith, and love, the most sublime and exalted character, that ever officiated in the human form, as a Minister and Servant of the church of God.  
" Even as the Son of Man came, not to be  
" ministered unto, but to minister; and to  
" give his life a ransom for many."

The very short time allotted us for these public exercises, will not admit of my doing any thing more than to throw out a few hints, on a subject, upon which it is hardly possible for us to dwell too much, or too often. I begin then with asking, who is this SON OF MAN? I will not suffer myself to think,  
that

that any of you, with the Bible in your hands,  
 can be so ignorant, or so mistaken, as to sup-  
 pose, that he was only the Son of Man ;  
 when it is so expressly said of him, in that  
 very book, “ The people that walked in  
 “ darkness, have seen a great light: they  
 “ that dwell in the land of the shadow of  
 “ death, upon them hath the light shined.  
 “ For unto us a child is born, unto us a son  
 “ is given, and the government shall be  
 “ upon his shoulder: and his name shall be  
 “ called Wonderful, Counsellor, the Mighty  
 “ God, the Everlasting Father, the Prince of  
 “ Peace. For, in the beginning was the  
 “ word, and the word was with God, and  
 “ the word was God. The same was in the  
 “ beginning with God. And the word was  
 “ made flesh, and dwelt among us, (and we  
 “ beheld his glory, the glory as of the only  
 “ begotten of the Father) full of grace and  
 “ truth. For by him were all things created  
 “ that are in heaven, and that are in earth,  
 “ visible and invisible, whether *they be*  
 “ thrones, or dominions, or principalities, or  
 “ powers : all things were created by him  
 “ and for him. And he is before all things,  
 and



“ and by him all things consist. And with-  
 “ out controversy, great is the mystery of  
 “ godliness: God was manifest in the flesh,  
 “ justified in the spirit, seen of angels,  
 “ preached unto the Gentiles, believed on in  
 “ the world, received up into glory.”

When, therefore, it is said that the Son of  
 Man *came*--from whence did he come? Most  
 indisputably, as to his original and essential  
 nature, and as is so fully attested in the evan-  
 gelical records, from heaven! “ And no man  
 “ hath ascended up to heaven, but he that  
 “ came down from heaven, even the Son of  
 “ Man, which is in heaven. He that cometh  
 “ from above, is above all.”

But, for what particular purpose did such an  
 astonishing event take place in our world? and,  
 why did the eternal God condescend to appear  
 in our nature? The Son of Man came *not to*  
*be ministered unto*---not to receive that re-  
 spect and adoration from men, which either  
 his dignity and glory, or his design and con-  
 descension deserved; nor to set up that  
 earthly kingdom, that universal empire,  
 which

which the Jews had so vainly imagined. For it had long been predicted of him, "He is  
 "despised and rejected of men; a man of  
 "sorrows and acquainted with grief." The Son of Man came *to minister*, to be a servant  
 ---to be the servant of servants---the servant of all; of the meanest and the lowest, in every sense! I might enlarge very much on this particular; but I forbear, for "Ye know  
 "the grace of our Lord Jesus Christ, that  
 "though he was rich, for your sakes he became poor, that ye, through his poverty  
 "might be rich." The Son of Man came *to give his life!!*

He assumed, that is to say, the human nature---he united it to the divine, that he might be capable of suffering, of bleeding, of dying. For, as God over all, blessed for ever, he was, by a glorious necessity, impassive. "He appeared therefore, in the likeness of sinful flesh; made himself of no reputation; took upon him the form of a  
 "servant; humbled himself, and became  
 "obedient unto death, even the death of the cross." And by his giving his life, must be intended, all his peculiar, inexpressible,



unimaginable sufferings, from his cradle to his crucifixion on the accursed tree.

Still, it will be very natural to enquire, what great end was to be answered by all this; and, what did the Son of Man propose, by submitting to this extreme of humiliation and sorrow? His most benevolent and god-like design, in this amazing transaction, it seems, was, to give his life A RANSOM--a ransom FOR MANY.---To redeem them (in few words, for I must not stay to expatiate as I might otherwise wish to do) from the guilt of their sins; from the curse of a violated law; from the wrath of God; from the bondage of their moral depravity and innate corruption; from the sting of death; and, finally, from all the power of every spiritual enemy that can possibly interrupt, or endanger, their everlasting peace and glory. In proof of all which, as this most distinguishing article of the Christian faith is so little understood, and so much opposed, let me very earnestly solicit your attention to the following testimonies of the word of God and truth, in its defence and confirmation:---

“ There is one God, and one Mediator between

“ tween God and men---the man Christ Je-  
 “ sus---who gave himself a ransom. For  
 “ when the fullness of the time was come,  
 “ God sent forth his Son, made of a woman,  
 “ made under the law, to redeem them that  
 “ were under the law, that they might receive  
 “ the adoption of sons. Now we know that  
 “ what things soever the law saith, it saith  
 “ to them who are under the law : that every  
 “ mouth may be stopped, and all the world  
 “ may become guilty before God. For all  
 “ have sinned, and come short of the glory  
 “ of God ; being justified freely by his grace,  
 “ through the redemption that is in Jesus  
 “ Christ : whom God hath set forth *to be a*  
 “ propitiation, through faith in his blood, to  
 “ declare his righteousness, for the remission  
 “ of sins that are past, through the forbear-  
 “ ance of God ; to declare, I say, at this  
 “ time, his righteousness, that he might be  
 “ just, and the justifier of him which be-  
 “ lieveth in Jesus. In whom we have re-  
 “ demption through his blood, the forgive-  
 “ nefs of sins, according to the riches of his  
 “ grace. Christ being come, an High-  
 “ Priest of good things to come, by a greater  
 “ and more perfect tabernacle, not made  
 “ with



“ with hands, that is to say, not of this  
 “ building ; neither by the blood of goats  
 “ and calves, but by his own blood, he en-  
 “ tered in once into the holy place, having  
 “ obtained eternal redemption *for us*. For  
 “ if the blood of bulls and of goats, and the  
 “ ashes of an heifer sprinkling the unclean,  
 “ sanctifieth to the purifying of the flesh---  
 “ how much more shall the blood of Christ,  
 “ who, through the eternal spirit, offered  
 “ himself without spot to God, purge your  
 “ conscience from dead works, to serve the  
 “ living God? And for this cause he is the  
 “ Mediator of the New Testament, that by  
 “ means of death, for the redemption of the  
 “ transgressions that were under the first tes-  
 “ tament, they which are called might re-  
 “ ceive the promise of eternal inheritance.”

After all, and to bring this matter more  
 immediately home to ourselves, to our own  
 bosoms, and business---for, you must perceive  
 it to be of infinite importance, of eternal  
 concern--who are THE MANY, that are per-  
 sonally interested in all the benefits and bless-  
 ings of this compassionate undertaking of our  
 redeeming God and Saviour? They are the  
 many,

many, who penitentially confess their sins---  
 acknowledge their guilt---lament their mi-  
 sery---fly to him for refuge---trust in his  
 atoning blood---depend upon his perfect  
 righteousness---implore his all-sufficient  
 grace---plead the ransom of his life---and  
 apply to him alone, continually, in all his  
 instituted ways and ordinances, for every  
 purpose, both of present and everlasting sal-  
 vation.

Such was the doctrine, which, I am per-  
 suaded, was impressed on your minds, with  
 far greater ability and excellency than I can  
 pretend to, by your late eminent Minister,  
 and most faithful Servant, for many years;  
 and which, I hope, will be continued to the  
 latest period. Permit me, therefore, in his  
 name, as speaking to you, by my voice, from  
 the mansions of the grave---or, rather let me  
 say, from the beatific realms of peace and joy;  
 permit me too, in the much more exalted  
 name of his blessed Master, and his Lord, to  
 call upon every one of you, at this solemn  
 and affecting moment, to remember, that  
 you are all, by nature, under the guilt of sin---  
 under the wrath of God---under the bond-



age of corruption---under the captivity of Satan---and exposed to the bitter pains of eternal death: neither is there any ransom, any remedy for you, but in the spotless sacrifice, the vicarious sufferings, the obedience unto death, and the ever-living intercession of the Son of Man; the Saviour, and the friend of sinners. Unto him, therefore, I recommend you all, by reminding you once more, of what hath been so often told you---and O! that, amidst the unusual commotions of the earth, it may soon be proclaimed from the rising to the setting sun! that, “God so loved the world, that he gave  
 “his only begotten Son; that whosoever believeth in him, should not perish, but have  
 “everlasting life. God sent not his Son into  
 “the world, to condemn the world; but that  
 “the world through him might be saved.  
 “The Father loveth the Son, and hath given  
 “all things into his hand. He that believeth  
 “on the Son, hath everlasting life: and he  
 “that believeth not the Son, shall not see life:  
 “but the wrath of God abideth on him.”

As Funeral Discourses are not intended,  
 according to my conception of them, so  
 much

much in honour of the dead, as for the benefit of the living, I shall beg leave to subjoin a few inferences, by way of more particular use and application.

Let us learn, then, from the affecting circumstance, to which our attention has been invited, the great lesson of practical submission to the *Mysteries* of Divine Providence. For, that there are mysteries in Providence, as well as in nature, revelation, and grace, is what no considerate, reflecting mind can possibly dispute. The history of the world---(more especially at the present period)---the history of the church---and, indeed, the history of almost every individual, may serve to convince us, that the Providence of God is a great deep; unfathomable by the short line of human sagacity and penetration. When we see a very eminent Minister, a distinguished servant of God---one, who might be called a blessing to all around him, snatched, as it were, by the hand of Heaven in the prime of life, in the vigour of his days, from an extensive sphere of usefulness, we dare not question the propriety and wisdom of Him, who doeth as he will in the armies of  
Heaven



Heaven and among the children of men, but we are compelled to acknowledge, that God moves in a mysterious way; though it is incumbent upon us, on every such event, to say, "Even so, Father, for so it seemed good in thy sight." But, whatever may be the unsearchableness of the conduct of God in this particular dispensation, let those, who have been accustomed to sit under the public ministrations of such a character, be infinitely careful, that they do not rise up in judgment against them at the last day.

Let us learn too, from the passage which has been selected for the improvement of this hour, that they can never be the faithful Ministers of the Son of God, who neglect to preach the Ransom of his life; and to preach it too, as the very soul and essence of the Christian religion; the great leading truth of Divine revelation. And, I am the more earnest in pressing this point, at a time, in which Christianity itself is become more than ever the subject of open ridicule, and avowed contempt. Beware therefore, I entreat you, of those "False teachers, who privily shall bring in damnable heresies --- even denying

“ nying the Lord that bought them, and  
 “ shall bring upon themselves swift destruc-  
 “ tion. And many shall follow their pernicious  
 “ ways, by reason of whom the way  
 “ of truth shall be evil spoken of.”

I hope I shall not render myself liable to any merited censure, for acknowledging in this public manner, that, in my humble opinion, very much of the speculative and practical infidelity of the times may be ascribed to the apostacy of those, from the genuine Doctrines of our most holy faith, who ought to administer them in all the purity and simplicity of inspired writ. Nor will I hesitate to add, from the little observation I have been able to make, that more than one half of those, who have separated from the national Establishment, would have remained its firm adherents, were the discriminating articles of our religion clearly illustrated, and zealously maintained within its walls.

Lastly, let such of us, as profess to be the Ministerial Servants of Christ, and his church, in a public capacity, attend to the following sketch of that sacred character; which, that

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I may



I may not be thought to assume any thing of dictatorial arrogance and self-conceit, I have transcribed from a foreign writer of the last century: "The power of the Church is very different from that of temporal princes, being entirely founded on humility, dedicated to charity, and established on the death and humiliation of Christ; and being designed only to promote the knowledge and love of humility, and to oppose the pride and pomp of the world. Several duties of Pastors are here laid down. The first is, not to look on themselves as absolute masters and lords over the flock of Christ. The second, not to do any thing out of a spirit of imperiousness; and to require only a reasonable obedience. The third, to reform and amend the weak, after Christ's example, more by instruction than reproof; not driving them away by harsh and severe treatment, but attracting them by mildness and gentle usage. In the kingdom of charity, those who have authority must distinguish themselves by charity, and not by a haughty and imperious conduct.

"The fourth duty of a Pastor is, to have nothing of the air and deportment of secular princes.

princes. The fifth, to look upon his office as no other than a service, or *Ministry*, in which his true greatness does consist. Worldly greatness inclines men still to raise themselves above others, and to make them even instrumental to their own advancement; this is directly contrary to the evangelical and apostolical *greatness*, which makes men always intent on rendering themselves useful to others, by a prudent and wise humility.

It is the sixth duty of a Pastor, to attend continually on his flock, as a *Servant*; and to dedicate to it all his pains, his time, and his talents. Happy, indeed, were the church, if none entered into its offices and preferments, but by the gate of humility! But all the holy ambition of this virtue, consists in seeking only the lowest rank and place of a *Servant*.

“ The seventh duty of a good Pastor is, to look on Christ as his Pattern; to study his conduct and his spirit, and to imitate his poverty, humility, application and zeal, in ministering to souls. To be always ready to give one's life a ransom for the least and meanest  
of



of the sheep, and to spend and be spent for them; in this consists the noble and holy service, of which Jesus Christ has set us an example. Can a man possibly act more contrary to this, than by eagerly seeking ecclesiastical dignities, that he may be better attended, or *ministered unto*, that he may be freed from dependance and subjection, and that he may live more at his ease, in plenty, luxury, and repose?

“ True greatness consists in renouncing greatness itself. A man becomes a slave to it, when once he desires it; he is above it, whenever he despises it. The primacy, or *first* place in humility, is the only one to which we are permitted to aspire. To *dispute* with secular persons which *should be the greatest*, is a thing very opposite to an ecclesiastical spirit. The only thing of which a Minister of Christ ought to be ambitious, is to be *the last of all*. Humility must not be an idle virtue, but a virtue useful to our neighbour; it places its chief glory, not only in being below all, but even in *serving* all. For true charity is humble, and true humility is charitable.

Upon the whole then; the faithfulness of a Preacher, consists, in preaching nothing but what he has learned of Jesus Christ. His chief care must be, not to render himself unworthy of having Christ present with him, in the exercise of his Ministry. His confidence is, to be persuaded, that he can do nothing of himself---but that Christ can do all in him: that he is able, even of stones, to raise up children unto Abraham: that it belongs to him, to put his Law into the heart, and to perform whatever he has promised. Be then, therefore, with us always, O Lord, to be our light, our strength, and our consolation. Be with thy Church, to be her steadfastness, her protection, and her holiness, for ever. Amen.

FINIS.



( 24 )

Upon the whole then; the Minister of  
a Presbyter, certainly, is preaching nothing  
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*Preparing for the Press, and Speedily to be Published,*

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ACCOMMODATED TO

**THE APPROACHING FAST AND A DREADED  
INVASION,**

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**TWO DISCOURSES:**

- I. ON THE CALAMITIES OF EUROPE.
- II. ON THE LOVE OF OUR COUNTRY.

